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GOSPEL FOR EX-CANNIBALS NOW IN PRINT

The 625th language has been added to the list of languages for the Scriptures by the British and Foreign Bible Society in the speech of Tula, belonging to a tribe which is described as "the rawest tribe in Nigeria," Africa, "a fierce and wild tribe," "15,000 ex-cannibals." This tribe lives at the southeast end of the Bauchi plateau, and seems to be a conglomeration of various peoples. More than six years ago the Sudan Interior Mission opened a station among them, with the Rev. J. A. Huggins and his wife in charge. They put the language into written form and began compiling text books. Then they had to leave the field, but their successor, Thomas Millar, of the mission, made a version of St. John and this has just been printed on the Niger Press, at Minna, Nigeria, at the expense of the Bible Society.

"SUNSHINE CORNER" IS DARK BUT GLORIOUS

A dispatch sent out from Warren, Ohio, by the Associated Press on August 11 tells what one shut-in was able to accomplish even though the principal in the case was an invalid: "The sun still shines through the windows of 'Sunshine Corner' today, but the source of the light which went from there for years to cheer the unhappy the world over has gone. Miss Theodosia Haine, 67 years of age, is dead. At the age of 20 she developed disease and was unable to walk. Confined to her room, Miss Haine joined the Shut-In Society of New York and began correspondence with shut-ins like herself. She soon conceived the idea of writing to prisoners, to give them advice and encouragement. Her correspondence grew to such an extent that it got out of hand and she organized the committee on prison letters, of which she was national chairman. The world went to her. Prisoners, after they had been released, paid her numerous visits. Hundreds of persons from many parts of the world wore down a path to her door and brought her gifts and curios with which she lined her room. They named her room 'Sunshine Corner.' By means of correspondence she sold bookmarks containing cheery poems and verses from the scriptures. With the proceeds she supported three Methodist missionaries in China. For ten years, prior to her death, she was secretary of the extension membership committee of the Methodist Episcopal Church and under her leadership the number of its members increased more than ten-fold."

HOME TRAINING OPPORTUNITY FOR WORKERS

Volunteer and professional workers in the field of religious education and social service will be interested in the announcement of *Home Study Courses* to be offered during 1930-31 by Boston University School of Religious Education and Social Service. These courses will include studies in Biblical history and literature, psychology, history and principles of religious education, administration, worship, religious drama, church music, leadership training, and social service. In addition the school will undertake to conduct a limited number of problem or project courses intended to assist local groups in the actual solution of concrete problems in their church or community. These courses will furnish guidance in the study of problems of reorganization, grading, curriculum construction, housing and equipment, social betterment, as these arise in connection with the church school, young people's and social service activities. The courses are planned to fit the needs of those who wish a broader cultural training in the general fields of religious education and social service which will give perspective and an understanding of the origin, the meaning, and the value of the principles and procedures of present-day practice. These *Home Study Courses* will be ready for release to students in October and may be begun at any time thereafter. A descriptive bulletin covering all courses and directions for registration may be obtained from Dean Henry H. Meyer, 20 Beacon Street, Boston.

SIGHT-SAVING CLASSES IN PUBLIC SCHOOLS

Among the millions of children attending our public schools there are some tens of thousands who have such poor eyesight that even with properly fitted glasses they cannot hope to see well enough to go through school in the usual way. There are others suffering from progressive eye diseases who could only do so at the expense of ruined eyes or eyes seriously impaired. In recent years, in a few places, special sight-saving classes have been organized. The number is growing rapidly and at the end of 1929, 350, distributed in 95 cities and 21 states, could be counted. But approximately 4650 such classes are needed to accommodate the children who should have this special care. This crying need is being made the chief concern of the Sub-Committee on the Blind and Visually Handicapped, of the White House Conference on Child Health and Protection, on which the National Society for the Prevention of Blindness is actively represented, and we may expect a stimulus to the movement through their studies and reports. A few state departments of education have formulated training requirements. Where the need is urgent, teachers are sometimes prepared for this work by special reading followed by examination, or by training given to the teacher in service by the supervisor. Whatever the training, the prime objects are a knowledge of eye conditions and a flexibility of method that will insure day by day maximum protection for each individual child.

THE AMERICAN INTERRACIAL SEMINAR

Announcement has been made of the formation of The American Interracial Seminar by a representative group interested in the improvement of race relations in the United States. The first session of the Seminar will be held at various points in the South, November 11-21, upon the topic of "Negro Progress in the South." Professor Herbert A. Miller of Ohio State University is the Chairman of the Seminar. The Executive Director is Hubert C. Herring. Over fifty persons have accepted membership in the committee of sponsors. The purpose of this Seminar, which is described as a very informal organization, is to consider interracial situations in the United States and the means of their improvement. The Seminar is non-partisan and non-propagandist and will pass no resolutions favoring any particular proposal for the improvement of race relations. It aims to provide a meeting place for persons of a variety of experience who have widely differing ideas as to what methods should be used. The 1930 session is being held as an experiment. Meetings will be held in Washington, D. C.; Richmond and Hampton, Virginia; Raleigh, North Carolina; Birmingham, Alabama; Atlanta, Georgia; Nashville, Tennessee, and other points. It is planned, if there is a demand for this type of Seminar, to hold sessions in the future upon such topics as the Oriental on the Pacific Coast, the Mexican in the Southwest, the status of the American Indian, etc. Membership in the Seminar will be open to those interested in the question of race relations and applications for membership in the 1930 session should be addressed to Hubert C. Herring, Executive Director, 112 East 19th Street, New York.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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The Man Who Went Half Way

T IS not a common experience for a modern person to get much edification from the "Begat Chapters" Genesis, though they often brought a thrill to the art of the experts in allegory of an earlier time. rough a kindling suggestion dropped by a devout rthy of a generation ago, I have suddenly hit upon at seems to me to be a live idea in one of the main e tracks of the early "begetters." If there ever s a main line track in pedigrees it would certainly em to be the one that runs through Abraham, Isaac d Jacob, with devious detours through Ishmael and au. But my live idea is concerned with the "betr" who preceded Abraham, and, so, made the in line of descent possible. He was named "Terah" d he lived in "Ur of the Chaldees."

Tradition makes Terah a worker in brass, with the aking of little molten images of the gods of Ur as s business, something like a certain "coppersmith" later times who made "shrines of Diana" in Ephes. This always was a perilous business because ere were no new fashions in gods and when once the families in a town were supplied with images ere was almost certain to come "an era of unemployent." Some one of these dry periods set Terah editating on a migration from his home town. Perps, too, he had outgrown the cradle stage of relion that was content with a doll image of a god, and was yearning for a wider horizon for his soul. It ay be that he was tired of his pent-up shop and was nging for the freedom of great open spaces under e sky.

Anyway, he called the younger men of his family gether one day and surprised them with a bold eam that had long been running in his head. "I ve been thinking for a long time," he said to Abram d Lot, "that I should like to go West far beyond our eat river to a splendid land of hills and valleys, here we could break with our old limits and customs, d begin life all over new, in a land that seems to fer everything a heart could wish. I am minded to out to the western baths of the sun, to the land of anaan. How do you young men feel about such an venture?"

We do not have the actual words which leaped om the lips of the young men, tired of the stived workshop, disillusioned over the value of the brass ds and keen as race horses for a chance to try their gs. Adventure was in their blood. Abram at least as ready to go out even before he knew where he as going. And we know from later accounts that ot was ready for a venture without counting the cost. The vote to go was unanimous, and Ur of the Chaldees was left behind forever, as the double family pushed out on the great migration for the Country of Promise beyond the river and the great desert which lay between. Here comes the surprise. The man who had the original idea and who dreamed the dream, stopped half-way and never touched the goal of vision. He got as far as Haran, stopped there, dug in, postponed completing his journey, let his inspirations fade out, adjusted to the mid-way condition, grew static and there he died. The account says: "And Terah took Abram and Lot to go to the land of Canaan and they came unto Haran and dwelt there and Terah died in Haran."

This was the easy part of the journey. So far, it was all plain going. There were no mountains, nor rivers, nor deserts. The rest of the way looked perilous. Nobody knew what might happen in the deep waters, on the lone stretches of sand, over the shoulders and defiles of mountains which had peculiar terrors for a dweller in a plain. "Half-way" was all that Terah had the nerve for. No doubt he meditated going on "some day," which, however, always proved to be no day. It was like Alice's jam which never came today, but only yesterday or tomorrow. Haran was not "so bad" after all. They had left those old brass gods far behind them and their religion widened out in Haran about as much as seemed good for an old man like Terah. "He dreamed of the mountains but he settled on a flat." He had vision enough to start him off and carry him half way, but not enough to take him up the hard slope and the dead heave of the second half of the journey. It was something to his credit that he did not go back, but it is rather pitiful to find him day after day saying to the young men: "It is no use. I cannot go forward. The rest of the way is not for me. My bones must lie here in Haran." He dreamed of freedom and new heights, but he chose peace and safety. He talked of Canaan, but he had taken on the spirit and the habits of Haran—the halfway place.

"And Terah died, and the Lord said unto Abram, get thee out of this country unto the land that I will show thee and they went forth to go into the land of Canaan; *and into the land of Canaan they came.*" The young men went the whole way through to the goal of the original vision. Perhaps it is not quite fair to blame the old man for stopping at the halfway point of the trek. It would be more generous to give him his full meed of praise for having had the original inspiration and for having inaugurated the

forward movement even though he failed to go the whole way. It is quite predictable that Abraham would never have "arrived" at the goal if Terah had not started him off, awakened him with a vision of possibilities and gone half-way with him and had not transmitted the forward "drive" to his more youthful spirit. Terah might weaken and stop half-way, saying: "I find now, after all, that Haran is good enough for me." But the old man's fire had lighted a new torch which was to be carried over the unforded river, across the trackless desert and through the passes of the Anti-Lebanons to Bethel and Hebron, and to the dinner party with the angels by his tent. Every thing dates from Abraham, not from Terah. Abraham is the father of the faithful, not Terah. And yet Terah was the "begetter" of this main line, and it was Terah who had the vision of the new horizon, and it was Terah who "made the move."

Unfortunately he only went half-way. He was a mid-halt leader. He found Haran "good enough" and he forgot that the original vision said "Canaan." But to give him his due, he girded a young adventurer who could not be arrested on the plains of Haran, who never once admitted that half-way was "good enough," who kept dreaming of mountain horizons and beyond them of "a city with foundations," and he moved on to fulfill the vision that was committed to him.

I am afraid of comfortable Harans and half-way treks. I have more than once seen them spoil noble adventurers. I do not blame the old initiators and the starters for growing tired and for stopping at the mid-way milestone. What would discourage me would be to see the young companions of the march conclude to settle down at Haran with the old folks when the journey is only half done. Does the story mean peradventure, that Terah has to die, before Abraham, the descendant of the "begetter" can shake loose and complete the adventure?

RUFUS M. JONES.

Can We Achieve a Spiritual Religion?

BY A. BRUCE CURRY

Substance of an address given at New York Yearly Meeting

WE HAVE been accustomed to think of religion as a purely spiritual force arrayed against all materialistic tendencies in the life about us—against that practical materialism of our age which would convince us that no religion is needed, and against that philosophic materialism which so interprets the universe as to claim that no religion is possible.

But a closer examination of popular religion discloses the fact that a tendency toward materialism is found within religion itself. Thus we are confronted with the pathetic spectacle of religion seeking to remove the beam of materialism from the eye of the world, while at least the mote of materialism remains in its own eye. Hence the ineffectualness of its attempt. We are discovering that Satan cannot cast out Satan. This confronts us with the question whether we can achieve a religion so rid of materialistic conceptions and reliances as to become an effective force in combatting the materialism which threatens to engulf the life of the spirit.

I.

The tendency toward materialism has afflicted and hampered religion from its earliest beginnings. Indeed, the history of religion may be conceived as the attempt of the spiritual to extricate itself from the toils of the material. It is Laocoon and his sons seeking to escape from the serpent's coils. In those early days the spiritual was confounded with the magical, and the magical resided in material objects. The aim of religion was to secure benefits or to ward off material dangers by magico-material controls.

Elements of this materialistic religion can be traced plainly in the Old Testament records. There, on the cruder levels of early and popular religion, we find reliance centered upon sacred places, sacred trees, sacred cairns, or the sacred trappings of the temple itself. We see trust placed in the magic value of ritual and ceremony, in a legalistic interpretation of atonement involving animal sacrifice, and even in a super-anthropomorphic conception of God. Acceptance and fellowship with God are measured in terms of physical prosperity.

The glory of Israel's religion is in the fact that her men of spiritual insight escaped from all this welter of materialism as far as they did, appealing from magic to ethical quality, from sacrifices to the contrite heart, from externalism to inwardness. But theirs was a losing fight, for the priest prevailed over the prophet, while the killing letter of the law triumphed over the life-giving spirit.

Even the spiritual genius of Jesus was able to dispel this twilight only in part and for a brief time. In the thought of his first disciples Jesus himself must be made a Messiah in the temporal sense, and his kingdom must be visible and materialistic. When he left them without having fulfilled this desire they immediately set their hearts upon the hope of his visible return. And as this hope failed with the passing of the decades, they took refuge in that last stronghold of dwindling faith, the apocalyptic expectation. Thus the closing book of the New Testament leaves us with those strange pictures of cataclysmic victory which the literal-minded have always wrested to form the basis of their materialistic Christianity.

More important, because more subtle, was the way in which materialism found its way into the doctrinal interpretations of early Christianity. Even St. Paul, for all his spiritual insight, did not escape its numbing influence. Baptism becomes as external and magical as was Jewish circumcision. A Memorial meal is transformed into a mystic rite, and eventually there is talk of the bread and wine becoming the true body and blood of Christ.

The Fourth Gospel made a valiant attempt to stem this rising tide of materialism, only to share the fate of having its poetic language turned into stone for building the temporal structure which became Christianity, a product which the God-filled Carpenter of Nazareth could not have recognized.

So Christianity went out and "conquered" the ancient world, partly because of its concessions to materialism, which gave it added appeal to the pagan mind; and partly in spite of those concessions, for the tiny spiritual flame still burned within, attracting those who were sensitive enough to see and feel its glow. After about three centuries it celebrated its "victory" in having become the state religion of Rome. Few there were to see that this was tragedy rather than victory

at to be able to coalesce with any government so purely mate-alistic as was Constantine's Rome, Christianity had, uncon-iously, back along the road somewhere, sold her spiritual rthright for a mess of materialistic pottage.

II.

In the centuries which followed, Christianity was able to ıy but slight heed to the voices of a St. Francis, a John esley, a George Fox, which in varying accents sought to call ır back to a religion of the spirit. She arrives in the world our day laboring under the alien burden of materialism corporated in her doctrines, her philosophy, and her way of e.

We must not blind ourselves to the fact that the popular hristianity of our day still accepts and relies upon a religion magic and materialism, having inherited the cruder con-ptions which crept out of the Old Testament into the New estament, into the creeds, and into the faith of our fathers.

Even liberal Christianity, which has extricated itself to me degree from the grosser conceptions which I have men-oned, still has its troubles with the omnipresent tendency ward materialism. And even those individuals and groups at earnestly seek a spiritual religion still drag the ball and ıain of the ancient master. It might surprise us to discover ow many Christians there are, classing themselves as liberals, ho nevertheless must have a physically anthropomorphic od or none at all, and whose doctrinal interpretations and ales of value still show the taint of the inherited material-m. Even prayer must "get results" of a semi-magical and ternal sort.

In our ethics there is the bent to substitute *doing* for *ing*, the external act for the inner quality. In our religious ork, we run to machinery, organization, and building cam-aigns. We are betrayed into measuring success by numbers nd dollars and other purely temporal tests. In our way of fe we are all too convinced, along with our worldly neighbors, ıat life does consist of the abundance of the *things* which a an possesses. We even attempt to "sell" religion to a com-ercialized world on the plea that it "pays" to be religious. In rotesting against the materialism of our civilization we use ethods and weapons which reveal our own trust in the power the physical. Thus at one of our great universities where a ıapel was recently built at a cost of millions, the student pub-cation facetiously referred to it as "the two million dollar rotest against materialism on the campus." Thus we all stand ndemned by Emerson's verdict that "things are in the saddle, ıey ride us overmuch."

Of all the modern Christian groups, the Society of Friends as stood out as leading the opposition to externalized and aterialized religion. Whether it has succeeded in escaping ıe chilling atmosphere of materialism from within, it is for ıe Friends themselves to say. I have heard Quakers of deep ısight say that even the "children of the light" labor under ıis same shadow, that their greatest problem is to free them-elves from encrusting superficialities that they may rediscover every generation the experience of high religion. Certain it that there is nothing so dangerous as a *reputation* for spir-uality. Under that anesthetic the heart of Quakerism might e removed, while the patient might remain unconscious of the peration.

III.

This brings us all to the crucial question: *How* can we chieve and maintain a truly spiritual religion? Is not the nswer that increasing numbers of us will have to be converted om the material to the spiritual basis of life? This will in-olve nothing short of being "born anew" from the lower vels of superstition, magic, and callous animality, to the igher levels of intelligent and sensitized spirituality which we ave seen demonstrated in a few great souls of the human race.

Let us break up this overwhelming proposal that we may see what first steps are indicated for ordinary mortals like curselves.

First, we must progressively relinquish the primitive and childish interpretations which still form a part of our inherited religion, but which really have no place in "the religion of a mature mind." We would undoubtedly differ as to just what these elements are, and no one must be forced beyond his own light and leading. I can only suggest that there remain, even in liberal Christianity, some conceptions of God, of human personality, of Jesus, of salvation, of future life, which can no longer stand in the light of modern knowledge and spiritual understanding. As this becomes increasingly clear to each individual, he must set forth, nothing doubting, to seek for a city which hath no such foundations. He must ally himself with those who seek the fellowship of a God who is spirit and can be worshiped in truth, even newly discovered truth.

Yet the emphasis here must be not so much on discarding what is outgrown as upon creating new and more adequate interpretations, capable of sustaining and inspiring human life in the modern world. Indeed we may well begin on the constructive phase of the quest, allowing the more primitive and inadequate framework to disappear as it may.

Second, in our everyday dealings we must substitute a spiritual scale of values for the material scale which we have used. Think of the many cases where we subtly slide into the treason of using standards of value which are utterly opposed to the spiritual. See how this results in conforming our attitudes, customs, and policies to the anti-spiritual judgment. How can high religion become possible for us unless we learn to judge a child, a neighbor, a criminal, not by *what* he does, but by *why* he does it, being willing to change our attitude toward him and our treatment of him in accord with the new findings? Can we ourselves enter the Kingdom of the spirit unless we learn to test persons of other races by the measure of spiritual quality and worth, rather than by such externals as color of skin, of contour of features? Can we become spiritualized personalities unless we cease to judge the success of a man or a movement in terms of money and magnitude?

Thus it appears that our first plea, that we outgrow crude religious conceptions, is not sufficient. We may find ourselves among the thousands whose intellectual reconstructions in religion are ever so worthy, mature, and enlightened, but whose *way of life* is largely based on externalized appraisals of people, ideas, and institutions. The call here is for a change of disposition, as well as a change of thought, a conversion of the heart as well as the head.

Third, we must more and more place our reliance upon spiritual resources and methods rather than upon the materialistic ones. In area after area of life, in phase after phase of human dealings, we must be converted to practical belief in the supremacy of the spiritual, and must begin to order our living in line with the new discovery. Failing this, we shall come short of a spiritual religion.

That upon which we actually rely in the last extremity becomes our god—Mammon, if we trust to money to save us; Mars, if war is even a last resort; Jove, if our final dependence for maintaining our control is in thunderbolts of vindictive punishment. By the same token we trust in a God who is Love, only if and when we rely utterly upon the spirit of love, understanding, good will, and readiness to suffer. Consider then how many knees of Christian people are still bowed to false Baals, and wonder no longer that we are strangers to a spiritual religion.

So long as those of us who are rich still think we *can* enter the Kingdom of heaven; so long as those of us who are poor have the will-to-be-rich, as if wealth would solve all our problems; so long as parents resort to corporal punishment; so long as employers control employees by economic pressure; so long as civil authorities put their trust in club and gun and

gallows; so long as one race seeks to keep another race "in its place" by force; so long as states confide for security in the machinery of war;—so long as we cannot rid our living of these and other like resources and reliances, just so long shall we remain aliens to the commonwealth of high religion.

Here is the high point of the challenge; for the appeal is to courageous experiment. Spiritual religion offers no full security, no safety first, no full control of persons or situations in the interests of those now in power, no quick results such as we demand, no immunity from suffering such as we deem our right. Insofar as we can summon the courage to abandon these ends, to identify ourselves with those to whom they are already denied, and thus take a chance on the eventual sufficiency of eternal spirit, just so far can we achieve a spiritual religion.

We are concerned today over the inroads of the practical materialism of our Western civilization which deadens all desire for the spiritual quest. Some deplore the mechanistic interpretations of our world which leave no need or place for religion. Others fear the anti-religious revolt arising in different parts of our world. Is it going too far to say that these tendencies are partly due to our refusal to have relinquished long ago our inherited materialized religion, and to have substituted for it a religion of the spirit? At least our best reply to materialistic threats is to give ourselves with more abandon to the demonstration of a truly spiritual religion.

To this venture we are clearly summoned by the signs of the times, by every crying human need, and by the deepest call to our own hearts. Are we ready without further hesitation to set our feet upon this road?

Mirror of Old Time Quakerism

Gilbert MacMaster, now leaving the Quaker work in Germany, after ten years of devoted service to relief work, to the building up of peace, and to the new German Quakerism, has also done useful work as an antiquarian. Elsie Behrend, long a worker for the Service Committee in Berlin, and the first German to become a Friend after the War, writes as follows:

"Gilbert MacMaster's greatest concern of late has been to get together things written in the German language that relate to the earliest history of Friends in Germany, from Kriegsheim (1660) to Pyrmont and Minden (1795-1850). Among these books is a large Bible with a personal inscription by Elizabeth Fry, giving the book to her 'dear little friend Mathilda Mundhenk' in 1826.

"Gilbert MacMaster's intense interest in those old books and prints has become known to antiquarian dealers, and they bring to the Berlin office some most rare and valuable old books on Quakerism. The interest in them has spread to some individual members of German Yearly Meeting, who have made some of the purchases possible. And the Yearly Meeting itself, with no smaller understanding of the treasures which Gilbert MacMaster has been collecting, has for the last two or three years supplied the greater part of the funds for their acquisition. They are all housed in the Berlin office and Bertha Bracey has arranged and placed them in the library there, thus making it an important research library, a truly great possession of German Yearly Meeting. With its help, two German students have taken their Doctor's degrees with dissertations on the History of Quakerism in Germany.

"It thrills one even to read the titles of these old books, to see the queer, ancient spelling, and the much ornamented print of two or three centuries ago on the venerable yellow pages. There is the first German History of German Quakerism, namely, 'Bernhard Croesens, Quakerhistorie, 1669.' There is, among other ancient translations, William Sewell's History of the Quakers, written by him originally in Dutch, and translated by himself into English, and then into German in 1742."

Golden Wedding Jubilee

Toward that magical isle of the Ever-to-Be,
Toward a haven of rest beyond, we ween
Of life below through stress and sheen
For fifty short years we have sailed the sea.

The waters have kissed with a golden glow,
Our barque as it scuds through billows of blue,
And painted our prow with a mystic hue
That only the Pilot Himself doth know.

We have eagerly sailed Life's ocean lanes
With the Star of Hope guiding on with its gleam
Ahead of our barque as we followed the stream
That the Pilot had charted with infinite pains.

In the midst of the sea saw turrets and towers,
Floating lazily down in the face of the sun;
Heard the grinding and crash like the boom of a gun,
As they loitered along for hours.

Felt the chill of their presence so near to our track,
Though they shone like a palace with celestial glow:
Felt the thrill of approach of the drift and flow,
Of their growling and greedy pack.

At the Word of the Pilot, He bade them begone,
And they hastily left to drift on the lea;
To melt and mix with the waves of the sea
As our barque, unharmed, sailed on and on.

For fifty glad years together we've sailed,
O'er the sheen of the sea 'neath a sunlit sky;
Few clouds have come, but they scudded us by
Whenever the Pilot aboard we hailed.

Our closet of prayer in the hold below
Was the place we sought, when a cloud was seen
To shadow our path or drift between,
And soon it was gone with the undertow.

We have dwelt in a house by the side of the road,
A hostel for those who were seeking a friend,
To show them the way to an ultimate end,
Who needed some help to lighten their load.

Half a hundred have entered our portals ajar,
Found shelter and home from year to year,
Found the shrine of their hopes with courage and cheer,
And a Compass for Crossing the Bar.

We have dwelt in the shack, and dugout of earth
In the side of the hill, and called it a home,
To be nearer the child in the midst of the gloam,
And teach him the way to Heavenly Worth.

For many a year we have eaten the grime
'Midst the heat and dust of the burning plain,
While winnowing sheaves of His golden grain
For the Garner above, o'er the sea of time.

But the chimes have rung for the fiftieth year
For us to rejoice with praise to the King;
At the threshold of Joy let melody ring
As the goal of our Hope draweth near.

Today, we the troth of our wedding renew
For the years yet to come down the mystical isle,
As we walk toward the end with a hail and a smile,
Toward the Gate of the City that cometh in view.

HENRY COFFIN FELLOW.

Wichita, Kansas.
September 30, 1930.

English Friends We Have Met

Our First Visit to Friends House

OUR title for this week's letter may be a trifle too suggestive of Ernest eton Thompson's "Wild Animals I Have Iet," and we hasten to disavow any lead-ıg implications. Especially so since the rst English Friend encountered was ohn Fletcher. We have been given to nderstand, it is true, that when John ame out of prison as a C. O. during the ar he was shaggy enough to suggest lose kinship to the Wild Man from ornea, but no one would guess it who aw him at Lord and Lady Astor's re-eption. Which reference reminds us hat we were standing at his elbow when e was presented to George Bernard haw, who told John P. he would take im to be a continental rather than an nglishman, which we would interpret s a compliment to his cosmopolitan, entleman-of-the-world appearance. It ıust be remembered, of course, that John as been taken into captivity within re-ent years and due credit for sartorial nd accompanying improvements in his ıakeup should be given to Mrs. John P.

Which introductory paragraph is pre-ıminary to saying that on arriving at oynbee Hall in London for our first ecture, we ran right into our old friend. Ie and his wife live at Toynbee, and ater they showed us their very cozy partment in this most interesting Set-lement. John is connected with the riends International Service Council of ondon Yearly Meeting with headquar-ers at Friends House. It was under his uidance that we made our first visit to riends House where we renewed ac-ıaintances of old Devonshire House days nd made some new ones.

WE FIND AN ANCIENT LANDMARK

Happy is he who can fix some ancient ndmark whereby the adjustment be-ween the old and the new is not too brupt. Such was needed in this case, or a great gap is fixed between the ark-corridored, labyrinthine Devonshire Iouse, which we knew in 1920 and the ew Friends House of 1930. And it was one other than our incorrigible friend, . W. Harvey Theobald, who filled the reach for us. Ten years ago we made is office our headquarters during the ondon Friends Conference and it was tting that now our first call should be ıade at the office of the Friends Tem-erance Committee in Friends House.

We approached this personal reunion ith some trepidation. In 1920 our riend took great delight in twitting us n our headgear which he considered ather too jaunty for a London Confer-nce-attending Friend. In going to our hatter in anticipation of this trip we had the critical opinion of J. W. H. T. well in mind and made a selection which seemed to leave nothing to be desired in the way of dignity and distinction. And what was our reward? As soon as the eagle eye of our critic spied our "lid" he declared that we were evidently headed for the Ascot races and there-after dubbed it our Ascot hat! There's simply no satisfying some people.

Nothing would do but we must have tea, served by Harvey Theobald's daugh-ter, who is his assistant in the office, and over the tea cups we tacitly declared a truce. It was entirely fitting, therefore, that Kathleen Innes, Secretary of the Friends Peace Committee, should look in upon us and give us the benediction of her greeting.

We next had the satisfaction of a talk with Carl Heath, Secretary of the Coun-cil for International Service, whom we would characterize as the philosopher and seer of Friends House. Having be-come a Friend by convincement, he is perhaps doing more than any other one person to interpret Quakerism in terms of modern life and thought, particularly as related to European conditions.

From him we went to the office of the Adonis of the Friendly precincts, Harry T. Silcock, the other Secretary of the Service Council, who was the Executive Secretary of the former Friends Foreign Mission Association. We had recently met him in Richmond when he was on the way home from a trip around the world in connection with the joint Eng-lish-American Friends deputation to China. Few if any Friends know better than does he the conditions and back-ground of our work in the Far East and it is a privilege to draw upon his observa-tions and comments.

LONG LIVE OUR LIBRARIANS

We approached the Friends Reference Library with a combined sense of loss and anticipation. Ten years ago Nor-man Penney and M. Ethel Crawshaw were in charge. In the meantime, the former has retired from official responsibility, while the latter lost her heart on a sum-mer holiday in the rarified air of the Swiss Alps and never found it again—at least not in the Friends Reference Li-brary. Would the Library be quite the same without them? Again the break from the old to the new was quite ade-quately bridged for us. The new Libra-rian, John L. Nickalls, was a youngster on the Friends staff at Devonshire in 1920, while his capable and vivacious assistant, Muriel Hicks, came up under the tutelage of Ethel Crawshaw. Incidentally, if we were John we wouldn't risk allowing her to take her holiday in Switzerland! Ref-erence libraries are often rather dry and dismal places, but we are assured that no library could become so, permeated by the youthful, vigorous spirit of John Nickalls and Muriel Hicks who, in the performance of their professional re-sponsibilities, finely maintain the ama-teur spirit. And that, we declare, is an attainment always to be desired but too rarely achieved.

No, Ethel Crawshaw Moreland was not there—in fact, she and her pieced-together heart had returned to the Alps for a holiday to renew romantic associa-tions. But Norman Penney we found in the library, giving the new and artistic precincts something of the refined flavor and experience of the old. We saw him in apparently renewed health and vigor, enjoying literary work in the Library, freed from the responsibility of its ad-ministration.

As we went from office to office we found one name to be an open sesame to friendliness and appreciation. It was that of our own former secretary, Pauline Terrell, who spent a year on the staff at Friends House, subsequent to her year of study at Geneva. We found the same thing to be true at Geneva where she gave the impress of her fine personality so helpfully at the Quaker Student Hostel.

We did not get to meet some members of the staff who were on vacation. Nota-ble among these was William F. Nichol-son, who is the Executive Secretary, so to speak, of London Yearly Meeting. It was our pleasure later, however, to re-new our friendship with him at Geneva, where we were fellow guests at the Hostel during the sessions of the League of Nations Assembly.

AN IMPRESSION OF FRIENDS HOUSE

Having heard and read a great deal about the new office headquarters of Lon-don Yearly Meeting, our interest in in-specting Friends House was keen. We were rather surprised to learn how gen-eral is such interest. Several of our party who have no connection with Friends knew of the new center and asked questions concerning it. Some visi-ted the headquarters and were enthusi-astic over the building. Perhaps the leading churchman in our group told us he considered it to be without a doubt the most attractive and adequate reli-gious center in London.

Friends House is well located on Eus-ton Road, where it is readily accessible, on what is rapidly becoming one of the great arteries of traffic across the city. Yet it is not in a congested district and one feels a sense of "being in but not of the world," if we may say so without being misunderstood. While there is no

implication of aloofness from the place "where cross the crowded ways of life," there is a feeling of room and perspective which are necessary for good work.

A NOTABLE ACHIEVEMENT

The building is largely the product of Quaker craftsmanship. It was planned by a Quaker architect who was awarded therefor a medal for having designed the best building in its class in the London metropolitan district in a given year. The contractor and builder was a Friend, as was also he who did such a good piece of work in the interior finishing in wood. When told that the latter was of superior pine from the United States, we grasped at the hope that perhaps the pine forests of Oregon had made a contribution to this finely finished result. John Fletcher, who was piloting us about, called up the architect's office to find out, but was informed that the Oregon pine was too gray for the headquarters of London Yearly Meeting! We thought that rich. Imagine anything from Oregon being too gray for English Quakerism!

We would not attempt to describe Friends House, which is Friendly in design, and which approximates the highest art—that of adequately and beautifully fulfilling the purpose for which it was created. The architect was apparently highly favored in achieving one of the most difficult tasks presented in such a project—that of designing a satisfactory auditorium; one that is attractive, that conserves space in providing for a given number of people, and one in which the acoustics are good. All these results have been obtained in building the auditorium of Friends House, which, in Friendly parlance, is known as the large meeting room. So generally is this recognized that it is quickly becoming one of the most popular audience rooms and speaking places in London and is much used as an auditorium by the public.

In the small meeting room are to be found the old oak forms or benches that were in Devonshire House—the only equipment of the old to be seen in the new. In this room occur the monthly sessions of the Meeting for Sufferings and the meetings of the Council for International Service. It is here, too, that a very representative and substantial meeting for worship is regularly held on Sabbath mornings.

We were told that there are about forty people connected with the staff of London Yearly Meeting at Friends House, representing a constituency of some twenty thousand Friends. This for the information and consideration of those who are sensitive to the size of the staff at Richmond, where some fourteen persons are employed in various capacities, representing a constituency of over eighty thousand Friends. Once each week the entire staff of Friends House meets for worship and conference in the "Quiet Room," whose walls are lined with Quaker paintings. The Service Council workers meet daily for a brief period of devotion.

In a word of conclusion, we would say that Friends House in London represents quite faithfully the work of London Yearly Meeting and symbolizes the place of English Quakerism in the British Isles and beyond.

Being in London and England on other than a Quaker mission, it was not possible for us to make all the Friendly contacts we desired. On riding with our party back to the city one evening from a visit to the Welwyn Garden City, our eye caught a signboard pointing to New Southgate and we were forcibly reminded that we had hoped to visit the local home meeting of Fred B. Sainty, with which our own home meeting has long been in fraternal correspondence. We were disappointed that other demands prevented such a visit.

AT WELWYN GARDEN CITY

Reference to Welwyn Garden City reminds us that our "conductor" on this afternoon's excursion was a Friend, John Catchpool, who is connected with the corporation of the City, in which he lives. Welwyn represents a carefully planned community building project begun some years ago, with the purpose of leading people away from the congested life of the big city into the more wholesome surroundings of a model town in the country. More fundamentally still, it represents an effort to stem the movement toward mass production in vast metropolitan areas by developing smaller, self-sufficing industrial centers in towns of perhaps 50,000 people or more. The ideal is to provide for a sufficiently diversified industrial life so that the community may have a broader and surer basis of support than when it is dependent upon the success of a single manufacturing enterprise.

Welwyn Garden City has made considerable progress toward its goal though it has as yet a population of only about 10,000 people. We visited one of its model houses, its theatre and movie house, its community center, its cooperative stores and rode about the town, observing its housing and gardens. In the course of our tour we passed a Friends meetinghouse in this model little city. Withal, it appealed to us that Friend Catchpool is linked up with a worthy enterprise entirely consonant with Friendly ideals.

TAKING NOTHING FOR GRANTED

As a matter of sound business policy, to say nothing of the bonds of friendship, we desired to have a visit with A. Ruth Fry while in London. As a long time subscriber to THE AMERICAN FRIEND we like to consider her as one of our permanent investments abroad. Taking nothing for granted, however, we felt it to be prudent to cultivate this subscription. Accordingly, it was our pleasure to have her and her friend, Lady Gibb, dine with us at our hotel, when we renewed associations of former years. We have long enjoyed the independence and virility of her thought, flavored with sparkling wit, and esteem the privilege of calling her a friend. While she and Lady Gibb were with us, Alfred C. and Eleanor Garrett of Philadelphia called and joined us in rounding out a sociable evening.

Not many years ago Grace Tower Warren was a prominent and much loved leader in Young Friends work in American Quakerism, particularly in the East. She went to Woodbrooke School and yielded to the appeal of an English Friend, Edward Sturge, to change her name and national allegiance. She is still engaged in young, very young, Friends activities, their two lovely children occupying her attention very largely just at present. The Sturges live at Hampstead, a London suburb, but it was in Birmingham that we had a little visit with them.

MAINTAINS THE PIONEER SPIRIT

Last and longest among Friends met in London was tall young George Cadbury, grandson of George Cadbury, one of the founders of Bournville. Like his grandfather, he, too, is pioneering in the industrial field, being engaged in the business of organizing English fruit growers in the cooperative production of fruit products. George is upstanding in more ways than one and appealed to us as a worthy representative of an honored name. We liked him a lot, as did other members of our party who met him at Toynbee Hall, where he resides.

W. C. W.

HOW HIS WORK BEGAN

Rabindranath Tagore visited Germany during July, and gave an address at the University of Frankfort, among other places. This gave an opportunity for a few interested persons to meet him. Among these was our Frankfort Friend, Dorothy Henkel, who sends some notes of the conversation. In response to a request that the Poet tell something of his educational work—the school which he has founded at Santiniketan as a part of the Institute where Harry and Rebecca Timbres are to work—he said:

"When I was very young, I suffered from the class teachings of school and the utter lack of life—the blank walls, the monotonous routine of lessons, the same teacher, like a living gramaphone, giving the same lesson over and over again. It was torture. I had a very great feeling for the beauty of Nature,

ven when I was very young; it was my al companion; and when I was natched from the heart of Nature every ay from 10 till 4 or 5 to be drilled to ie dull, grey, lifeless round, I felt suf-ocated.

"At 13 years of age I refused to at-nd as a student any more. My father ave me up in utter despair, fearing that would remain ignorant all my life, and ring shame on the family. . . .

"I felt a great pity for all the boys hom I saw every morning getting ready r lessons. I did not know how to teach iem, yet I felt I could do better than ie teachers because I had sympathy nd insight. I had my own ideas on lucation, so I chose a beautiful spot a undred miles from Calcutta, noted for s beauty and wealth of color, open to ie beauty of the sky, the magnificent arry night. The trees that we tended nd carefully nurtured—that was fifty ears ago—are now big and surround ie place. I had my seat under an an-ent tree and gathered four or five stu-ents about me. I did not charge any ees; I supplied all their necessities and ieir bedding: our people are very poor.

"We were all companions; we shared il we possessed. There was no rigid lass teaching, but we created an atmos-here full of all kinds of cultural ideas —artists did their own work, we had usicians who sang and played, men ho arranged dramatic performances. he school has grown much larger, but he central idea is that education is a art of life itself. The children who ome to live at the school live a richer nd more complete life than they could n their own home. Our education is not nerely utilitarian or mechanical; it has n element of beauty in it.

"The villages around are related to the nstitute intimately. We try to help them nd to bring them an up-to-date culture. n their medical needs, they need our elp very badly. The boys take some art in all kinds of work in the villages, nd develop through constant contact and ervice. They join in the special festi-als at harvest and seed-sowing. The oys have their own captains, their own udges; we don't punish them. The prin-ipal thing is that we think the school s a place, not where they should be assive, but where they must also con-ribute. They mould and create an at-mosphere.

"By showing them the coordination f different countries, of the East and he West, and leading them to that free-dom of mind which will accept other aces, other lands, other histories, we seek to do away with the feeling of natred, and to train up the mind from childhood to realize the dignity of the human spirit."

"PERSONAL LIBERTY" PLEA ATTACKED

"Examination of the complete, unabridged text of the address before the American Bar Association, delivered by Hon. George W. Wickersham, Chairman of the National Commission on Law Observance and Enforcement, reveals the fact not specially emphasized in press dispatches, that his discussion of the basis for protective legislation such as the National Prohibition law, comprises a most striking and convincing defense of the Eighteenth Amendment," declares Charles R. Jones, Chairman of the American Business Men's Prohibition Foundation. "As a matter of fact, he makes a complete and thoroughgoing attack upon the favorite 'personal liberty' plea of the anti-Prohibitionists, and bases his attack upon reason, common sense and especially legal practice. Because of the extreme timeliness and importance of this discussion we quote from a copy of the complete manuscript of his address, in more detail than appeared in most of the press dispatches.":

Mr. Wickersham says: "A society, such as our own, which has adopted the inventions and applied science of the last quarter of a century and has taken into its midst millions of aliens from every country in the world, must resort to legislation in order to regulate its life, preserve order, and, so far as possible, suppress acts and habits injurious to its welfare.

"It requires no argument to convince the larger part of our people of the moral force of the laws against murder, assault, robbery, theft and other fundamental enactments for the protection of life, liberty and property.

"The complexities of modern life require much more regulation in order that the intricate mechanism of civilized society shall function.

"That the individual and minority groups must accept and abide by the restraints so imposed is obvious. Otherwise, lawful government breaks down and we have anarchy. The remedy of those who object, is to appeal to the same authority as that which enacts, for rescission or modification. There can be no individual right to elect what laws one will or will not obey. A crime is the violation of a law. But there seems to be a spirit abroad among our people, very manifest at times, to 'beat the law,' so long as they 'can get away with it.' One sees it constantly in the drivers of motor cars who slip by when the stop signal has flared; who speed across a railroad track when the warning bell is ringing and the gates lowered; or who 'step on the gas,' when no officer of the law is in sight, despite the clearly advertised speed limit of 35 miles an hour. One sees it when returning European travelers try to slip through the customs lines without declaring watches or jewelry they are carrying in pockets, and in many other instances. All this results from the fallacious notion that the individual may freely disregard any law he doesn't like. Yet the whole theory of our law necessarily rests upon the right of the state to subordinate the individual to the public weal.

" 'Public policy,' Justice Holmes once said, 'sacrifices the individual to the general good'; and, he added, 'No society has ever admitted that it would not sacrifice individual welfare to its own existence.' In the last analysis, public opinion operating upon the law makers must determine when the general welfare requires legislative restraint upon individual action. And good citizenship must acquiesce in the law as it is for the time being.

"After all, as Judge Cardozo has so cleverly demonstrated in lectures from which I have already quoted, 'Liberty in the most literal sense is the negation of law, for law is restraint and the absence of restraint is anarchy. On the other hand, anarchy by destroying restraint leaves liberty the exclusive possession of the strong or the unscrupulous. . . .'

"With proper guidance, an extraordinary degree of cooperation with authority in securing general observance of statutory requirements can be developed in the American public. The art of suggestion may be more potent than legislative mandates bristling with penalties for disobedience. We all can recollect the amazing acceptance of Mr. Hoover's request during the war that the public on certain days abstain from the use of their automobiles in order to conserve gasoline for war purposes, and the self-imposed restriction made in response to his request as Food Administrator, in the use of sugar and wheat flour, to the same end. In these cases, no law was enacted. Public thought was focalized on the problem of winning the war. The authorities suggested a means whereby all might contribute to that great end, and almost without exception, every one fell in with the suggestion and sacrificed personal taste, convenience or pleasure to help achieve the desired re sult."

Declaring that the citizen should not be misled by current theories of nullification and law defiance, Mr. Wickersham continued:

"There can be nothing more unsound scientifically than merely to denounce statutes as unwarranted invasions of private personal rights, without analysis of the reasons for the enactment, the causes which induced legislative action; the need of some regulation of conduct,

or the absence of it. On the other hand, there can be nothing less reasonable than for law-makers to assume that the American public will accept and obey all statutes merely because the legislature has enacted them. To secure maximum compliance with law, it must be reasonably adapted to its purpose *and the need for its enactment must be made clear.*

"Without adopting the extravagant denunications of the American methods of dealing with crime and criminals which are current in press and magazine literature, one need only scan the reports of discussions at meetings of this Association and of state and local bar associations, to realize that the prevailing opinion of both lawyers and laymen is that the administration of the criminal law in this country is generally unsatisfactory. Yet opinions differ as to whether or not there is a general increase in all crime. Mr. Sanford Bates, Superintendent of Federal Prisons, in a report of the Commission, suggests that the sum total of criminality today is not greater than formerly. But like everything else, he says, crime is better organized. There is more dangerous work in factories, it is more dangerous to cross the streets; the presence of automobiles and firearms makes crime more easily committed and more dangerous. 'We may have more crime in this country' he reflects, 'but we have more of everything else.'

"Much emphasis is laid by many critics upon the failure of the system of criminal justice to diminish crime. Whether or not crime in general is increasing in volume, it is certain that too large a number of crimes go unpunished.

" 'These bills,' he continued, 'were the subject of most acrimonious opposition in Congress. Loud howls were raised on the part of those who did not want effective enforcement of the Prohibition law, that those measures take from defendants the right of trial by jury. Columns of the Congressional Record and large space in the current press were filled with denunciations of them on this ground. These protestations wholly ignored the fact that almost in every State of the Union petty offenses such as those described are tried before magistrates without a jury, as they are at common law. They also ignored the fact that the accused are given in the bills a right to jury trial if they seasonably demand it. Pending these discussions, the Supreme Court in the case of *Patton v. United States* unanimously upheld the right of a defendant in an indictment for felony to waive the right of trial by twelve jurors and to consent to a trial before a less number. That decision disposes absolutely of the contention that a defendant in a federal criminal prosecution may not waive trial by jury.' "

OUR INDIAN MISSIONS

By Ruth F. Pitman

It has been my privilege to spend ten months with Westine Lietzman and my sister Dorothy at Friends Wyandotte Indian Mission, and to visit the other Oklahoma Indian Missions a few days each. These visits were intensely interesting as well as educational. I wish all who are interested in our Indian Missions could have the same privilege of personal acquaintance with the missionaries on their fields of service and obtain an insight into the work they have accomplished, their present problems and their plans and hopes for the future. A brief account of some of the problems of each field will help us to pray more intelligently for the missionaries and for those with whom they work.

At Seneca Council House in Ottawa County, Harvey and Elizabeth Wallace are still living in the old mission home, which they bought from our Committee several years ago, and still serve the Seneca Indians and white community as resident pastors although they are no longer on our regular missionary staff. The white race and Indians have intermingled here so that no distinction can be made in working with them, and there is no race prejudice. The same can be said of the Wyandotte mission to an even greater extent. The economic situation is one of the big problems on this field, but Government agents are educating the people to raise the kind of crops best adapted to the soil and climate. The 4H Club is giving the young people something worth while to do, and helping to solve problems of delinquency and unwholesome activities that were ruining the young folks. This, together with the Christian Endeavor, are ways in which efficiency, leadership, and Christian ideals are being developed. Council House is about fifteen miles from Wyandotte.

At Wyandotte, there are the public schools, grade and high school, where anyone may attend, and the Seneca Indian School which is a Government School. Westine and Dorothy give a period of instruction each week at the public school from the first grade through the eighth, thus reaching those who would otherwise receive no religious education. The problem at the Government School is to so develop Christian leadership among those Indian boys and girls that they will be able to go back to their homes, scattered over a radius of many miles, and assume responsibility in Christian activities. Several of the older ones have acted as substitute teachers in the Sunday school and have done very well. The Boys' Club and the Girls' Club, conducted similarly to Christian Endeavor one night each week, are helping to solve this problem. You should see with what eagerness they v with each other for the honor of leadir the next meeting.

One big problem at the Osage Missio that the Hadleys have to contend with, money—not the lack, but the abundanc to teach them how to spend wisely ar not become the prey of unscrupulou salesmen and philanthropic causes which they know nothing except that ur due influence is used to obtain the mone desired. When the need arises, the give gladly and wholeheartedly. Whil I was there, a Cherokee mother die leaving fourteen children. It was a ver sad case as the mother died rather suc denly and the father was in jail. H was released forty-eight hours to atten the funeral. A number of Osage Indian showed their interest and concern b buying a lot in the cemetery, paying th funeral expenses, including buying th coffin, and purchasing suitable clothes fo the children to wear. Not content wit this, they collected money to help ou with the grocery bill, thus putting th Good Samaritan story into action.

The Fraziers are greatly encourage whenever the Kickapoos accept the bette way of doing things. At one canning demonstration, the Indians were re quested to bring their beans and jars The majority had never canned any thing before. In one case, there were three generations in one family, wh brought beans to can, watched with interest the process and were very much pleased with the results. More and more expectant mothers, and others wh need medical care, are taking advantage of free hospital care. They are slow to accept the white man's ways but are gradually coming to accept these higher standards that Christianity brings them.

One of the big problems at the Big Jim Mission is economic. The Hobsons are striving towards an ideal farm so that they may see how to overcome some of the difficulties that are so discouraging. There is one trait that the Big Jim Indians have that helps them over these discouraging places, and that is faith. It is not at all unusual for their crops to get washed away several times in one season. Each time they plant and re-plant they have faith that this time their crops will prosper. The Government agents are showing them how to terrace their land so the rains will not wash away the land and crops, but this costs money and many are desperately poor.

Because the Indians are slow to accept the best that civilization offers, they are also slow to accept Christianity. All the different phases of the work that give the missionaries contacts with the Indians in their everyday life, are valuable to them in gaining their confidence and winning them to Christ. I

am especially impressed with this deeply consecrated purpose of our missionaries. With this vision in mind, they labor day after day, building "line upon line, precept upon precept," lifting up Christ and His ideals, that these may be drawn unto Him in sincerity and truth.

Santa Barbara, California.

FRIENDS AT FIRST MARION

Sunday, September 14, will long remain in the memory of the membership and friends of the First Friends church at Marion, Ind., for inspirational services throughout the day marked the dedicatory services and opening of the new parsonage recently completed for the pastor Frank J. Long and wife.

At the morning hour for worship the message was brought by Chas. E. Hiatt who served this church as pastor for nine years and during whose pastorate the present church was built and dedicated. His subject was taken from Ex. 10:23, "But all the children of Israel shall have light in their dwellings." The value of material light in dark places was shown and he emphasized the duty of the pastor to radiate the Light of God from his home making it the exemplar of what all our homes should be.

The choir sang the anthem "Gloria in Excelsis" by Mozart. Marguerite Wolfe and Mary Dempsy gave the duet "Love Divine" by Stainer in a most impressive way. The following ministers were present and took part in the exercises; August Cline, Zeno Doan and Chas. Emminger.

Following the morning service a basket dinner was served in the church dining room and a large number of members and guests enjoyed the splendid social hour following.

At two o'clock, the afternoon service opened with an organ prelude. The male quartet composed of Frank Moon, Ray Leamon, Horton Ballard and Stewart Wright gave several numbers. The address was delivered by Dr. J. Raymond Schutz of North Manchester College, who stressed the importance of providing the church pastor with a comfortable home and congratulated the congregation in the completion of their church unit. Following the address Dr. C. J. Overman, chairman of the Board of Trustees presented the keys of the new parsonage to the pastor Frank J. Long who made a fitting response. The meeting then adjourned to the parsonage where Dr. Schutz offered prayer as the pastor turned the key which unlocked the door. The home was then thrown open for inspection and the following persons assisted the pastor and his wife in receiving the many guests during the afternoon and evening: Dr. C. J. Overman, Mary J. Overman, Arthur and Dora Green, Seneca and Alberta Winder, Horton and Verna Ballard, Lee and Elsie Wright, William and Millie Darter, Rose Small, Narcissa Bundy and Alice Stephens.

The new building is adjacent to the church on the south and is probably the most completely equipped pastoral home in the city. It is of brick construction and matches well the architectural lines of the church proper. On the first floor is a living room 16 ft. x 30 ft. with large fireplace and furnishings of latest design. Also there is the pastor's study with built in book cases across one end, a large dining room, perfectly equipped kitchen with breakfast nook and lavatory adjacent and convenient cloak closet. A full basement with wash room, furnace room and storage departments make for convenience. On the second floor are three large bedrooms, a beautifully furnished bath, a sewing room and a cedar-lined closet.

The Ladies' Aid of the church has been instrumental in furnishing the lighting fixtures, linoleum, shades and living room rug, that together with the furnishings of the pastor go to make the new parsonage a most delightful home in which to live.

As Frank and Myra Long begin their fifth year of ministry among us they have the prayers and good wishes of their congregation for a successful new year of service.

EAST VASSALBORO ITEMS

During the summer vacation, gospel teams of our young people under twenty years of age have had charge of religious meetings in four different communities. Their services have been interesting and most encouraging to others and a means of noticeable development on the part of the participants. The Meeting feels a serious loss when our young Friends depart to enter higher institutions of education for the coming year.

The Sunday school picnic was held this year in conjunction with that of our sister village church on the shore of Three-Mile Pond, one of Maine's many beautiful lakes, with a fine and safe beach on which the youngsters and elders enjoyed sun and water baths and games and a corn-roast, the last as an addition to basket luncheons. Maine's lakes abound in fish. This fact, with available boats at hand, tempted a few to the silences of deep waters, but there was no report of a whale being landed—these were S. S. fishers.

New England Evangelistic Superintendent arranged for a religious conference again to be held in East Vassalboro this year on the sixth and seventh of September. The opening address was given on Saturday afternoon by James A. Coney and included an explanation of the purposes of the Conference. William Prideaux of Durham spoke at night on "Lessons Learned From Persecution," a thrilling recital of sufferings endured by a conscientious objector during the World War. Various Friends participated vocally in the Meeting for Worship on Sunday morning and Rufus M. Jones told in the afternoon some of the eternal Quaker truths essential to religion universally, in his characteristically simple and forceful way. Dr. Jones is a native of this section of Maine and unlike ancient prophets is dearly beloved and attracts hosts of listeners whenever he speaks, among whom are many non-Friends, including ministers of other denominations, friends and admirers of this most widely-known and beloved of Quakers. New Englanders who have known Tom and Mrs. Sykes, James A. Coney, William Prideaux and others from the British Isles, believe that all Englishmen are genuine songsters. Certainly Coney and Prideaux, aided by local talent, added greatly to the pleasure and profit of the Conference and drew to it numbers perhaps not otherwise interested. John Gatchell, a Bowdoin College Senior and Special music student, played the accompaniments and aided greatly in making the Conference successful. The Conference raised the spiritual standards of the community, aroused worthwhile thought and increased loyalty to the church.

Beginning on Sunday evening following the Conference, James A. Coney, assisted by William Prideaux and John C. Gatchell, held a series of evening meetings which closed on Sunday, September 14, with the same general results as were produced by the Conference. Friends of East Vassalboro are exceedingly grateful to these three workers and others for the pleasure, encouragement and inspiration ministered to us through their efforts in the service of God and look forward with glad anticipation to their return.

Vassalboro Quarterly Meeting was held, September 13-14, in South China, Maine. James A. Coney of Methuen, Mass., was present and was richly blessed in his ministry of song and the preached word. The spirit life of those present was nourished and lifted: the "things which remain" were strengthened. The Clerk and the Quarterly Meeting Superintendent were requested to send letters to Friends of Maple Grove, an isolated Meeting two hundred and fifty miles north of China, expressing the Quarterly Meeting's deep interest in their welfare and encouraging them in different lines of activity.

Every man has something to do which he neglects; every man has faults to conquer which he delays to combat.—JOHNSON.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A CHURCH LINE-UP

Editor THE AMERICAN FRIEND:

Near the close of the first century A. D., there were seven churches struggling under various difficulties, striving to maintain the church and Christian religion in its original purity. There were faithful saints in all these churches, but their strength was insufficient to cope with the environments and tendency of the age. The situation was displeasing to God, and in an effort to restore them, God sent an angel to dictate to John the Divine, a letter to the angel of each church. "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." A brief review of the letters will reveal the things that were displeasing to God.

The church of Ephesus had many commendable things to its credit, having borne much and had patience, and contended with those who claimed to be apostles and were not, and could not bear those who were evil, yet there was somewhat against them, they had "left their first love." This was a very vital error, and they were admonished to "repent and do the first works."

Have we left our "first love?" "A serious call to Friends." Have the acids of modernity "eaten away" the "framework of our superstructure?" Modernism apparently includes modern unbelief, evolution, unitarianism, humanism, science, mind-and-matterism, etc. Surely these were not our "first love." How can a church prosper that does not rally round Christ and his gospel? "We were raised on this doctrine," the doctrine of Christ. Now we are told by those who taught us, that we "must admit the doctrines our fathers lived and died by were questionable."

The letter to the church in Smyrna was one of sympathy and encouragement. Tribulation and poverty had been their lot, yet they were rich in faith. They were told their tribulations would be increased, but were admonished to "faithfulness unto death," and not to fear.

Satan had a seat in the church at Pergamos, and there were those who held the doctrine of Baalam, while others held the doctrine of the Nicolaitanes, which thing the Lord hates. They had however held fast the name and had not denied the faith. They were out of harmony with God because of doctrines they held. The doctrines we hold are of great importance after all. Ask most churches what they stand for and you will not be long finding out. Friends believe in ice cream, church dinners, pictures and pageants, in peace and prohibition. After that we are on dispute territory. Our theology? Don't mention it.

The church of Thyatira had charity, service, faith, patience and works which were praiseworthy. But that woman Jezebel claiming to be a prophetess was permitted to teach and seduce.

The message to the church of Sardis: "Thou hast a name that thou livest, but art dead," and their works were not "perfect before God." But there were a few names even in Sardis, which have not defiled their garments." Modernity takes out the life blood and then the church is dead. The church of Philadelphia had "kept my word, and hast not denied my name." There were those among them, however who said they were Jews, but were not, with whom God was not pleased.

The church of the Laodiceans was neither cold nor hot, but lukewarm, and boasted of being rich, and having need of nothing. The conditions existing in these churches put them out of line with God's will. The admonitions given by the angel would restore them to favor with God, if heeded. Otherwise the fate of these churches was inevitable and foretold.

Are we real truth seekers? Or do we study the Scriptures in order to misapply and nullify them, and make them conform with our conceptions and with science? The Bible is what God says: science is what man says. Any opposition to God's wisdom and will amounts to nothing. The four-hundred and fifty modern prophets, real scientists they must have been, could not convince Elijah. Their unbelief was the cause of their destruction. Are the prophets seeking to destroy the Christian religion today? It should be their business to promote and establish it. No substitute, or new religion will take the place of the real Christian religion. God will not be pleased with substitutes.

EZRA LAMBORN.

Emporia, Kansas.

"IN ALL THINGS CHARITY"

Editor THE AMERICAN FRIEND:

I doubt not in the least J. E. Blair's integrity of purpose in his line-up of the fatalist class in your issue of September 11; nevertheless, he is quite unfair and uncharitable of this class. Paul said, if we have all faith and have not charity we are nothing. That is the one great battle we all have to guard ourselves against—uncharitableness of those who think differently. The Bible definitely and clearly reveals a well laid out program of the world's history from start to finish. It is unthinkable to me that God would create a world and leave it entirely in the hands of its people to work out its destiny.

Fatalists believe all scripture and that there is a systematic line-up, each part fitting perfectly in harmony with God's program of the world's entire history. It is difficult for me to have charity with the modernist class who unfeelingly throw out all scripture that bars their progress to man-made plans of the world's future history. Fatalists believe in and are zealous, faithful workers in God's plan thus helping him to hasten in a warless world. It is just as highly distasteful to us as to the modernists that before that time is ushered in there will be a time of trouble such as never was, nor ever shall be again, and "except those days are shortened no flesh would be saved." But God says it and we believe it for that reason, and the present condition of the secular world proves it that no flesh would be saved if our present war machinery were set going and not soon stopped.

I feel much pained and think it very unkind that we selfishly rest on our oars. No, decidedly no, as I see it, we are those most zealously interested in doing good and in doing everything in our power to send the gospel to every creature. It is every Christian's duty to fight every form of evil and help bring about every form of civic righteousness even if it is only to be temporal. Christ did this knowing that it would be only very temporal, that all men would soon turn against him.

ELLWOOD F. WORRALL.

Excelsior, Minn.

POLITICS AND THE PRESS

Editor THE AMERICAN FRIEND:

As "coming events cast their shadows before them" so the last Presidential election shows a growing cleavage between the people and the political press. In spite of an almost exclusive Democratic press, the state of Florida gave a large majority of its votes to Mr. Hoover. Other Southern states showed a like tendency though in a lesser degree. This is to many of us evidence of the waning power of the political press. Surely these "straws" do not show an adhesive confidence on the part of the people toward the political press of our country. Nor are there visible indications at the present time that this chasm is diminishing, or will diminish by the continued policies of such press.

Never before have the common people depended upon their own "grey matter"

as now. Independent thinking leads inevitably to independent action. Such independence has led to the discovery of many and varied avenues of approach to truth. It has taught the ways to employ them. This independence of thought demands the real facts and will get them. The public knows that much of the matter sent out by a politically biased press is unreliable. It has learned pretty well how to sift it for the truth. Thus the political press is being persistently challenged by a large portion of its readers.

Moral issues are inceasingly entering into the affairs of the Government. These naturally make the Science of Government a legitimate field for the religious periodical to occupy. The Christian church is awake to the fact that the spiritual and the moral natures of men are so intimately connected that neither can be conserved at the cost of the other. Confidence in our religious periodicals is not misplaced. They can have no possible ulterior motive for deception or camouflage. Furthermore they are now reaching a very large percentage of the homes of our country. While it is true that most of these homes have also the political news paper, it also is a fact that all political news is weighed in the religious periodical scales, for acceptance or rejection. The religious periodical therefore, really has the last say.

NEWS SOURCES QUESTIONED

Cities investigate the source of their water supply. It is no less important that we guard the sources from whence our moral and political information comes. Many are already applying this three-fold questioning to every statement given through the press: Who? Where? Why? What is the personality back of it; what is the environment from which it originates; and what is the motive back of its publication. When one sees such a news heading as "Dire Results of Prohibition are Depicted" he just naturally seeks to know who is fathering the article, how he is lined up in the matter of law enforcement, and what are his underlying motives.

A SPIRITUAL DAWNING

We have been celebrating the 1900th anniversary of the descent of the Holy Spirit of God. As never before in the history of the world, unseen and spiritual forces are influencing the human race. Man's *spiritual* nature is struggling for the supremacy. The psychical sensing of the high and holy purpose of the Al-becoming the urge behind the activities mighty in building this great nation, is and attitudes of ever-increasing numbers of our people. Spiritual values are in the ascendancy. The Divine element breathed into man at creation is awaking. The spirit-quickened soul finds expression in increased interest in the welfare and happiness of *all* mankind. It may be gropingly as yet but, nevertheless, we are stretching toward "the life more abundant."

DEMAND OF THE TIMES

Not only is it true that we need men "sun crowned" but we need a press that is "sun crowned." We need a press that looms high above selfish greed of gain and party strife. We need a press that will not stoop to prevarication or deception. That will not misrepresent or cover up truth. Whether the truth be politic or impolitic is no matter of concern.

The burning question is "will the secular press rise to meet this growing demand?" Or, on the other hand, "will the religious press combine and create a 'Spirit of Truth' daily, or at least a national weekly which will give to the American people a trustworthy account of world doings?"

May not the Federal Council of the Churches of Christ in America have "come to the kingdom for such a time as this."

I dare venture the opinion that, unless the secular press of this country radically changes present policy, another decade will find a religious interdenominational daily news paper meeting the up to date demands of a right-minded people and doing it satisfactorily to all parties concerned and doing it successfully.

FRED L. RYON.

Penney Farms, Florida.

THE KING RETURNS

On June 9, 1930, King Carol II returned to Bucharest the capital city of Rumania, where a throne and a kingdom awaited him. As with the voice of one man, the Rumanians had spoken, and the King had regard for their request. Every thoughtful person has a right to hope that the return of the king implies that he ascends the throne with a regenerated heart and with a mind directed by the highest moral and ethical ideals. If led by such motives, it was quite consistent for him to return and take up the duties which were his.

Whatever the conditions may be, his return relieves Michael, an eight year old son, of the kingship and makes way for a reconciliation with Queen Helen, the mother of Michael. Little Michael is now heir to childhood's estate. The queen is better prepared, perhaps, with these years of uncertainty, for her duties as queen. But best of all, there is the hope that a father and a mother and their little son are being united. A family and a home may thus be rebuilt.

There is a throne and a kingdom for every man. The summons comes as the voice of One. The return to one's own responsibility brings about an adjustment of the highest order. When the call of God is answered in the affirmative, then the present and even the future have promise. Every person to his or her task, is a timely slogan. And the sooner every person is obedient to the voice of God, the better it will be for all concerned. Why should any one delay, even a day, in returning to his or her kingdom? The child fares better when the parent is true to his or her highest self. The mother is surer of her heritage when the father lives with God's purposes, for him, foremost.

Rumania and all nations, for that matter, are just as strong as the strength of the family life within those nations. The prophet sees large numbers of Carols, and Helens, and little Michaels returning to their thrones and kingdoms of spiritual life and power. Out of the play and charm of child life, out through the graces of motherhood, guided and guarded by the sturdy qualities of fatherhood, are to be wrought the ideals and aspirations of races yet unborn.

I. N. STANLEY.

Denver, Colo.

AT VIEW POINT MEETING

Lance and Effie Brady have just closed a very successful pastorate in View Point Friends Meeting, Booker, Texas. They came here in the summer of 1923 when the pastoral system had not yet been "sold" to a majority of the members. There was no parsonage, so they had to shift about in real pioneer fashion until in 1925 the people of the church and community built a nice little parsonage on the land near the church.

Under their leadership the church and community started a building campaign in 1928, as the old church building was inadequate. The almost insurmountable difficulties were overcome, a fine new building erected, and the spiritual condition of the membership is fitting to their efficient leadership. He took a great interest in Sunday school work and was instrumental in helping to establish the Lipscomb County Sunday School Association, acting as its president until now leaving the field. Frequently he was called upon in Booker and nearby places for Commencement addresses and Baccalaureate sermons rendered with proper dignity that called forth earnest expressions of appreciation.

In order to show their appreciation for the good work accomplished, the people of the community met in a farewell surprise and presented them with a beautiful reading lamp. They have started pastoral work at Argonia, Kansas, and Levi Johnson and his wife of Fowler, Kansas, are the new pastors of View Point Meeting.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.

A WORLD COMMUNITY: THE SUPREME TASK OF THE TWENTIETH CENTURY

BY JOHN HERMAN RANDALL, SR.

Frederick A. Stokes Company, 1930, pp. xvii, 294, $2.50

This book is the first of a series which is promised to appear under the title "World Unity Library." The editor of the series, Horace Holley, states that "it aims to extend to adults in all walks of life an opportunity for acquiring the broader outlook demanded by the many transformations taking place in human life." Its comparatively short volumes are to summarize in semi-popular style the large amount of work being done by modern scholars in history, science, philosophy, psychology, religion, politics, sociology, economics, and anthropology, showing the implications of the discoveries of these relatively new fields for the spirit of cooperation and peace. If the present introductory volume is any criterion, the series bids fair to fulfil its purpose.

Mr. Randall, who was formerly a Baptist clergyman, is the editor of *World Unity*, a monthly magazine "for those who seek the world outlook," and in which, part of the book under review has previously appeared. He is also co-laborer with that dynamic crusader for enlightenment and peace, John Haynes Holmes, at the Community Church, New York City.

The plan of the book is simple and direct: To-day a genuine world-community is in the making, but is being opposed by older forces. This situation has certain implications for the twentieth century.

World consciousness is being created chiefly by economic and intellectual developments. Communication has reached such a high point that the world is no bigger than a neighborhood. This has led to an extensive and intricate intertwining of economic life so that now, to cite only two examples from the many given, the largest industry (steel) in the most economically self-sufficient country of the globe (the United States), requires "at least forty different commodities brought from fifty-seven different countries (41), in order to turn out the finest product. Also the collecting of hides and tanning materials for American shoes and leather goods causes many peasants and natives of the most remote countries to become "fellow workers with the tannery employees of Pennsylvania" (43).

Not only in the material aspects of life is there a world-community. Science has created a body of culture and attitudes of mind to which national boundries and passports are unknown. The social sciences are beginning to make their contribution here. Anthropologists, for example, have discovered much data pointing toward the unity of the human species. As our knowledge of the art, music, literature, and religions of the world increases, the like-mindedness of all men and their similarity in fundamentals is revealed.

But old standards and institutions which may have served well in their time, always outlive their time and stand as obstacles to progress. The realization of a social order which takes account of the emerging world-community has four great difficulties to overcome. These are, extreme nationalism which is full of "the spirit of exclusiveness and narrowness and self-righteous pride," which "places a premium on uniformity...increases the docility of the masses...focuses popular attention upon war and preparedness for war" (109-10); economic imperialism; war and competitive armaments, the evils and losses of which are presented, and efforts for their elimination since the Great War are analyzed; and ignorance and old habits of thinking which cause our minds and emotional reactions to be similar to those of our grandfathers while our bodies live in the community of interests created by industry and science.

This rise of new forces and conditions of life and the existence of obstacles to their realization has clear implications for the twentieth century. A modified nationalism must make way for a view of the world as it actually is. It must see the possibilities of unity in diversity. The best in national traditions must be preserved, but room must be made for new and larger loyalties and institutions. National governments must be replaced or supplemented by other agencies in the handling of a host of new problems of the world-community, problems which have outgrown the capacity of old institutions to care for them. The League of Nations is recommended as the chief of these new agencies.

The solution for economic imperialism is seen in the new policy of trusteeship of stronger for weaker peoples, and in "the principle that the regulation of trade, investment and credit, when the subjects of one state operate within the territory of another, belongs in the last resort to the League of Nations' (259).

The abolition of war is seen as the supreme ordeal of this generation. A program of next steps to secure its abolition is suggested (164 ff.).

Ignorance and prejudiced habits of thinking must be offset by the presentation of all sides of the question in our schools. The long-neglected knowledge of the nature of the world-community must not be "popularized" in the sense of being made available in a superficial, inaccurate, and misleading form. It is already available in many non-technical books and periodicals written by qualified scholars. The present lack of public interest in these must be overcome (and here, one wonders how), and the few leaders who have caught the vision of the significance of new world-relationships must be active.

Religion must also keep pace with the demands of the new day by replacing its sectarianism with a universal outlook and sympathy for the good in all religious groups, by coming into harmony with the best of modern philosophic and scientific thought, and by abandoning narrow, individualistic theology for a broad ethical outlook which places man at the center and recognizes the social mission of Christianity.

The outstanding impression which the reviewer gets from the book is a more vivid concept of the meaning and reality of the community-like character of our world, and a renewed sense of the fact that the world is standing at the cross-roads, one branch of which begins upon a new era in history, while the other branch continues the old era of international maladjustment. Whether men will automatically and inevitably choose the right branch because of irresistible economic forces, is a question which need not detain us here. The need for aid from men and women of vision and knowledge is all too apparent. There are particularly readable analyses of the nature and causes for the rise of nationalism and imperialism (Chapts. V, VI). If any one doubts that the League of Nations actually exists and is doing a great deal of vitally necessary work, he should read chapter IX. The disastrous role of high tariffs is shown. (Chapt. X).

The work cannot be called a scholarly contribution to knowledge. Its frequent use of long quotations causes one to feel at first thought, that the author has no original ideas of his own. All of the ideas and facts in the book are quite familiar to students of international affairs. Nevertheless this criticism loses its force when the purpose of the book is recalled. The quotations have value in that they introduce one to the point of view of several additional books. The author has a distinct thesis and

labors it hard, but his methods are not those of the emotional propagandist. He shows the results of wide reading and familiarity with the most scientific literature available on his subject. If his facts are commonplace to the scholar, they will not be to the busy person whose time for such study is limited.

Public speakers will find the book suggestive for more than one talk along the lines of peace, but an index would render it more useful for reference. The brief bibliography is, admirably chosen with one or two exceptions. There are a few slips. The letter "s" is omitted from two titles in the bibliography, so that they should read *Political Myths and Economic Realities*, and *The Origins of the World War*. The initials, "H. K." are twice substituted for the correct initials in citing the name of the well known English publicist, H. N. Brailsford (196, 198).

W. PERRY KISSICK.

TYROL UNDER THE AXE OF ITALIAN FASCISM

BY DR. EDUARD REUT-NICOLUSSI
Translated by K. L. Montgomery
Published in London by *George Allen & Unwin, Ltd.*, 12s. 6d.

"Mussolini alone is responsible for the luckless fate of South Tyrol." So writes Dr. Eduard Reut-Niccolussi, a former member of the bar in that country, leader of the People's Party, and one of the first representatives of South Tyrol to the Italian Parliament. In September, 1927, he escaped by night over the frontier, narrowly escaping capture and imprisonment as a dangerous enemy to the State. Since then he has devoted himself to telling the world what is happening in South Tyrol. Emma Cadbury, of the Quaker Center in Vienna, says that he has told nothing in this book which he cannot prove.

The story begins with the end of the war, in November, 1918, when several squadrons of Italians came to the city of Bozen in South Tyrol, came at the request of the retreating and disorganized Austrian army, to help preserve order in the chaos of Russian prisoners, Rumanian laborers, fugitives, soldiers, and civilians. The Italians declared themselves only guests, and acted as such. But the peace treaty gave South Tyrol to Italy, in spite of the protests of Austria and the Tyrolese.

Determined to make the best of it, the Tyrolese offered loyal co-operation with the Italian Government in exchange for a far-reaching self-determination. Premier Nitti seemed to promise this. The first governor promised full freedom of life and language. In 1921, Tyrol elected its first four delegates to the Italian Parliament, Dr. Reut-Nicolussi being one. But Fascism was now becoming strong and ruthless. At the risk of their lives (as the book well shows), the delegates went to Rome; at the risk of their lives, they remained there for months defending their country, and pleading for it.

As long as there remained Italians who dared oppose Mussolini, the Tyrolese found sympathy and encouragement. Swiftly, however, this declined. More swiftly, conditions changed in Tyrol. Thousands of Fascists poured in, as officials, as teachers, or simply as armed terrorizers. In 1923, German was forbidden in the schools—even in the kindergartens—the German clubs were dissolved, the very name of Tyrol was done away with, in favor of Upper Adige. And year by year the prohibitions grew. By 1927 all German inscriptions were to be erased from house-fronts, linen, dishes, etc., and replaced by Italian. Secret teaching of German has been punished by countless fines and terms of imprisonment. Everywhere, town officials have been forced out on slightest pretext, and Fascists have taken their places, many of whom have openly plundered the communal funds. And these are only a few items in the long list of oppressions.

The book was completed two years ago. At that time South Tyrol was living under an unimaginable reign of terror, the slightest hint of "sedition" being punished by months of imprisonment, and assault and murder committed on the German population going entirely unpunished. Has there been any chance since then?

No review of "Tyrol Under the Axe" can tell the story. It is as shocking in its way as "All Quiet Along the Western Front," and should be read by all who are interested in the fate of Minorities —or of Humanity.

ANNA L. CURTIS.

THE SPIRIT OF PROTESTANTISM

BY HARRIS E. KIRK
Cokesbury Press, $2.00

Because 1930 marks the Fourth Centenary of Luther's protest and the Augsburg Confession, the title for this year's Cole Lectures at Vanderbilt University was most fittingly chosen.

The gist of the book is well stated in Dean Brown's introduction when he says, "the author has shown with a gratifying clearness how the redemptive Spirit of Protestantism furnishes a corrective for the blight of Secularism, the shortsightedness of Humanism, and the futility of a Social Gospel that discards religion."

Dr. Kirk has seen clearly the deadening tendencies of this day when we are building up an "idea system" wherein "it seems impossible to go astray when so much is going on." "The mechanical equipment of science laid the kingdoms of the world at man's feet" and now man is taking it that "the universe is under new management" man is on the throne. "The modern man has no keen sense of need of God." Nevertheless humanity is restless and feels a deep sense of incompleteness which stirs up great restlessness in the soul and "a new spiritual susceptibility" will arise. Slowly we are becoming aware of the need of religion. Education is showing its fallacy by producing "trained minds rather than . . . disciplined personalities." Not all college men are educated, for they have aimed at "utility rather than futility."

The book is splendidly inspirational, but it also has much solid reading that is thought provoking.—E. H. S.

THE MIRACLE OF THE GALILEAN

BY PAUL B. KERN
Cokesbury Press, $2.00

In this Fondren Lecture, 1930, the author has interpreted the significance of the life and teachings of Jesus, not from a technically critical viewpoint, but with a desire to be evangelically constructive.

Perhaps the best method of conveying something of the significance of the very readable and thought stimulating treatment, is to indicate the table of contents.

I. The Miracle in Personality: From Jesus to Christ.

II. The Miracle in Revelation: History, Nature, and Grace.

III. The Miracle in the Mind: The Conquest of Superstition.

IV. The Miracle in the Spirit: Fear Turned to Joy.

V. The Miracle in Redemption: The Dynamic of Love.

VI. The Miracle in Ethics: The Old and the New Morality.

VII. The Miracle in Eternity: The Power of an Endless Life.

VIII. The Unfinished Miracle: Taking Jesus Seriously.

As inexplainable as the wonderful, mighty works of Jesus were, there actually are greater "miracles" in his personality and his achievements in revealing God, in changing men's lives and in creating new hope, joy and love in the on-going ages. Well does the writer call our attention to another "power in this natural world beside the law of uniformity," there is "the power of the moral will," and nature "must do obeisance to that as it achieves personal and social character."

The closing chapter is fittingly the climax. "The Christianity of Jesus was not a philosophy which he taught: it is a life which he imparts." The conquest awaits a generation who will take Jesus seriously in the matter of his way of salvation, his attitude toward possessions, his method of evangelism, his prayer program and his willingness to live daringly.—E. H. S.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

MAKING THE ROUNDS

Gilbert and Minnie P. Bowles are on their way home from Japan for a well-deserved furlough in the United States. In order to link more closely their splendid peace and missionary work in Japan with Quaker effort in other countries, it has been arranged that they shall return by a route which will take them to practically all our fields of labor. Gilbert Bowles was one of the American members of the Quaker Delegation to China which visited the South China Yearly Meeting and all the Quaker work far up the Yang-tze-Kiang River. He and his wife have now come again to China, down to Shanghai and Canton, and so to Singapore and India.

They will visit Rabindranath Tagore's School and Settlement at Santiniketan, 100 miles from Calcutta, where Harry and Rebecca Timbres will soon be working. From there they will go on "to see something of Friends work in Central India, if the heat will permit."—They were to be in India in August! Then on to Palestine and Syria, where they expect to spend three weeks of September, visiting the Friends Mission at Ramallah, Palestine.

The next stop will doubtless be Vienna. Many a traveller before them has taken the way across the Mediterranean, and up through the little countries of south-eastern Europe from Palestine or Egypt to Vienna. From there, they will go on to the other European Centers, remaining long enough in each one to get acquainted with its characteristics, and to share something of their own knowledge of other Centers and other lands.

This trip is most important for the building up of greater understanding and cooperation in all the Quaker work, in Asia, Europe and the United States. It seems worth far more than the thousand dollars which it will cost. There are many Friends who like to contribute to specific objects, rather than to a general "cause." Will not such Friends contribute toward the expenses of this Quaker good-will trip?

THE NEW WARDEN

Mabel Ridpath took over her duties as Warden of the Quaker Student Hostel in Geneva early this summer, and seems to be meeting with great success. Says a recent report of the Center: "Our new American Warden is mothering her large family in a marvellous way. The outer world regards with amazement the apparent extension of the Hostel walls, for at most meals twenty hungry students seem to be the average number (and the Hostel is supposed to accommodate twelve or fifteen). Conditions have not been easy for her entrance on her new work. To begin a Wardenship in the last week of an old and very united group is not easy. To deal with a complicated staff which you have not chosen—complicated nationally, religiously and temperamentally, and to get together a group feeling in a crowd of irresponsible students who arrive at different times and from very different backgrounds—this is not easy either. All these difficulties, Mabel Ridpath has met and surmounted nobly, and the outsider who sees the gay friendly spirit of the household, and joins easily in its group "doings," or sits under the trees on Sunday afternoon, little knows the effort that has gone to produce such a harmonious feeling."

THANKS FROM PENN COLLEGE

A year ago the All American Friends Conference met at Penn College, Oskaloosa, Iowa. There every effort was made to give the conferees both comfort and convenience. In appreciation of these efforts, the members of the Conference took up a subscription for the College library, which amounted to the sum of $433.50. A letter of thanks from the librarian now informs us that this gift has made possible for them the purchase of the Encyclopædia Britannica, 50 volume set of "Chronicles of America," the "Oxford English Dictionary and two or three smaller books, beside a subscription to the "Dictionary o American Biography." Practically all o these would have been impossible pur chases, without the welcome gift of the Conference. "Hence, I am," says the librarian, "most gratefully yours."

QUAKER READING WANTED

Our Friends in the German Yearly Meeting are deeply concerned to keep in touch with Quakerism in this country. Those who can read English are happy when a copy of one of our Quaker papers reaches them. Yet the economic depression—far worse and more far-reaching there than here—prevents them from subscribing, as they would gladly do. The German Friends are practically all people of very moderate means. Hans Albrecht, the Clerk of the Yearly Meeting, writes to ask if a dozen or so subscriptions to Friends papers could be given to as many German Friends. THE AMERICAN FRIEND costs $2.50 for a foreign subscription, the *Friend* and the *Friends Intelligencer* $3.00 each. If any Friend will send to the Service Committee office the money for one of these, the subscription will be promptly put in the name of one of our German members. There is probably no way in which $3.00 would be of more use to the German Yearly Meeting—or to the Society as a whole.

Good English books—especially Quaker books—would also be much appreciated. If any Friends have such to give away, the Service Committee will gladly receive them, and pass them on to the right place.

THE LONGSTRETH DORMITORY BOYS

Hugh and Elizabeth Borton are Wardens of this Quaker-founded dormitory in Tokyo, Japan. Gilbert Bowles, Quaker Missionary and Peacemaker, is in rear center and Hugh Borton is sitting in front. There are Chinese Japanese and Korean students in the picture.

QUAKERDOM · AT · LARGE

Rufus M. Jones, Professor of Philosophy at Haverford College, is listed among the leading preachers in the United States who have accepted invitations from Yale University to deliver addresses at the University public services on Sunday mornings in Battell Chapel. The list of speakers as reported is an imposing one and promises rare treats for those privileged to attend.

* * * *

A. Willard and Christina Jones were the guests of honor, both at the afternoon reception and meeting and at the evening gathering when the Women's Missionary Society of Minneapolis, Minn., started their season, September 18, with a supper and an open meeting at the church. Their costumes, slides and addresses were most informational and enjoyable, and seemed to bring Palestine very near. Ellison R. Purdy is improving in health and has resumed his pastoral duties.

* * * *

Frank and Mary Cornell of Penney Farms, Florida, spent a week with Friends at Winchester, Indiana, as part of their summer vacation. He preached on Sunday evening from the pulpit he had occupied for many years to a large gathering of oldtime friends, the other congregations closing their services to make a union gathering at the Friends Church to hear again the former pastor. He was present at the opening of Indiana Yearly Meeting and enjoyed greeting many older Friends rehearsing cherished memories of many similar occasions.

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William D. Webb and his companion in travel, Al. Edwards, also of American University Staff at Beirut, Syria, after a delightful two weeks in Denmark, returned to Germany, enjoyed the trip up the Rhine River then crossed into France to spend some time at the Fellowship of Reconciliation camp, Montauban, France, where reconstruction work is being done by volunteer groups following the recent flood devastation. Several young Friends are at present in the group of about fifty workers removing debris with shovel and wheelbarrow, expressing goodwill and sharing a fellowship that is mutually helpful. Work begins at Beirut on October 4.

* * * *

New York Friends of both branches have cooperated with the American Friends Service Committee to prepare and will be in charge of an Exhibit of the Committee at the Ninth Annual Exposition of Women's Arts and Industries, to be held at the Hotel Astor, Broadway and 41st St., New York, October 6 to 11, from 2 to 11 p. m., Monday and from 12 to 11 p. m. all other days. The A. F. S. C. exhibit will show by pictures, charts, models and literature the past and present work of the Committee. All Friends are invited to visit it at booth 142. Three Friends: Carolena Wood, Margaret Thomas and Effie McAfee, will be on the Exposition's program of speakers.

* * * *

The thirteenth annual report of the American Friends Service Committee, to hand, is a very neatly prepared, fact informing pamphlet which reviews briefly the activities of the year, closing May 31. The section on Foreign Service gives an outline of the organization at Friends Centers and something of the work being carried on. The Home Service section mentions two factors in particular that have helped during the year: the pledge of our country to join over fifty other nations of the world in settling disputes by pacific means only, and the appointment of two Friends as U. S. Indian Commissioner and Assistant Commissioner that will possibly lead to new opportunities for work among Indians.

* * * *

Carl Heath of Guildford, England, well known to many Friends in this country has had published in book form recent lectures given in London and Germany which bears the title "The Free Spirit." In this present age, he says, we are planting out the seeds of faith along new lines of experiment, since we cannot now reason out truth on the old familiar lines, for scientific method has shown us a more excellent process, at once more free and experimental. Some of the themes developed are: The Idea of God, The Free Spirit, The Mystery of Grace, Individual and Community in Quaker Development, and The Christian Revelation and the Humane Life. It is obtainable at the Friends Book Centre, Euston Road, N. W. 1, London, England for three shillings.

* * * *

Gilbert and Minnie P. Bowles writing, July 26, on a steamship of the British India Company, just off the island of Penang before arriving at the port, say: "We are now skirting along the shore of the rocky island of Penang—rocky but covered with cocoanut palms." They had spent a delightful day and a half in Singapore and before leaving were glad to have luncheon with Colin L. and Olive N. Southall, young Friends from London. He is analyst at the Government Hospital, with which is affiliated a Medical College. Miss Gertrude Owen, General Secretary of the Y. W. C. A., an efficient worker of fine spirit, a member of the Fellowship of Reconciliation, an active worker in creating real fellowship and cooperation in the international and interracial world at Singapore, whom they had known during her year in the Tokyo Y. W. C. A., arranged for their comfort and entertainment while there. They add: "She will be glad to help make plans for other Friends passing by way of Singapore, the chief city in British Malaya."

NEWS OF OUR MEETINGS

The One Hundredth Anniversary of the Mill Creek Meeting of Friends in Danville Quarterly Meeting near Danville, Indiana, will be celebrated on Sunday, October 12, 1930. If you can attend write Mrs. I. M. Hadley, Danville, Indiana, R. R. B, Box 284. Everyone will be welcome.

* * * *

William J. Cleaver, who last April had a serious operation, has recovered sufficiently to continue his work and has accepted the invitation of the meeting at Gray, Indiana, to remain another year, which will be the fifth as their pastor. This meeting with a resident membership of 147 has an attendance Sunday mornings of about 100. The Sunday school enrollment is above 150, with an average attendance of about 130.

* * * *

The Friends Missionary Society at Greenfield, Indiana, began its new year of United Mission study at a luncheon with Mrs. Ethel Loudenback, who has been the society's faithful secretary for years. The table was attractive with autumn flowers and delicious food. Dr. Mary Bruner and Anna Bridges led in the devotions and Bible lesson. The chairman of the program committee, Flora Partington, passed out the new programs and emphasized the value of purchasing the study book, "A Cloud of Witnesses," by Edna Singmaster. The first chapter of the book was presented by the program committee. The report of the ways and means committee's sales of Dix soap and metal sponges netted around $25.00. The superintendent of systematic giving spoke on the thank offering in November and gave out the boxes. There were three guests present and one new member presented. This is the thirtieth year of United Study for this Society.

* * * *

The Wessington Springs Quarterly Meeting met at Empire, S. D., August

30 and 31. The sessions opened with devotions led by Walter Wilson, Yearly Meeting Superintendent. A meeting on Ministry and Oversight was held just preceding the regular Quarterly Meeting business sessions after dinner, when was discussed very profitably our responsibility to the young people of the community. The Yearly Meeting superintendent introduced a new report blank that is being used throughout the Yearly Meeting in the hope of stimulating more definite effort along the various lines of work. Sunday, Walter Wilson delivered the morning sermon. He emphasized particularly some practical ways of serving and making our lives count while we are living here. His message was much appreciated. At the afternoon session United States Congressman William Williamson, brother of the pastor, gave a very able address on "The Eighteenth Amendment and the London Conference." His address left his hearers much better informed on this timely subject. Judge D. R. Perkins of Bison, S. D., drove down Saturday afternoon and remained throughout the meeting. He contributed helpfully in various sessions, bringing the closing message on Sunday evening which emphasized the thought, "We are workers together with God." He was with us last year and helped out in the same splendid manner. The meetings as a whole were well attended. Our superintendent remained for a week visiting in the different homes. One mid-week service was held. His visits and services to the community were much appreciated.

* * * *

Haviland Quarterly Meeting was held, September 12-14, at Haviland, Kansas, with excellent weather and a large attendance. The good mothers of the community looked after the temporal needs, while Arthur B. Chilson, Yearly Meeting Superintendent, and Lester Stanton and wife, missionaries from Central America, supported ably by home workers, ministered to the spiritual needs. All departments of church work were well reported, various subjects were presented for discussion, and all business was transacted in good harmony. On September 22, the Y. W. C. A. from twelve precincts met here the speakers being Marie Reese, a National Secretary and Florence Stone, State Secretary. The annual convention of the southwestern Christian Endeavor district met September 26-28 with Dr. Ira Landrith, Earl Duke and Francis Mason among the speakers. Haviland particular meeting is increasing in interest and numbers and the pastor, William S. Kitch, seems to be meeting the needs of the hour.

Christian warfare needs now as ever a brave and earnest heart.

BLACK HILLS CONFERENCE OF YOUNG FRIENDS

"Out among the Black Hills and the pines of South Dakota" a group of enthusiastic young people gathered for a few days of Bible study, worship, and fun. Through the courtesy of the local forest ranger at Nemo, the Camp Merritt Ranger Station was obtained as headquarters for the Conference. The accommodations were excellent. The several groups arrived Wednesday forenoon, August 27. A typical camp dinner was prepared, much to the satisfaction of all who were hungry, and all had been riding in the cool mountain air.

After lunch everyone gathered in the living room of the cabin for a Bible study led by Superintendent Walter Wilson. Some of the interesting mechanical features of the Bible were presented along with a study of Luke 15:1-25. Following this session the Open Forum was taken up outside under the trees. The principal discussions centered in the work of young people in school and church. The remainder of the afternoon was given over to recreation in the form of climbing one of the highest peaks around the station. No guides were needed, for each picked his own way with more or less ease!

Vesper services were held each evening in which everyone was given a chance to express himself as he desired.

Thursday morning the Bible study was continued, dealing particularly with a number of the Psalms. The class period which followed was conducted by Mildred Williamson who gave a review of Charles M. Sheldon's book "In His Steps." In order to bring out some of the chief characteristics of the book a roundtable discussion was started. Instead of dealing primarily with the community, as the book did, this discussion centered first in the home. The afternoon sport on Thursday was a trip to Sylvan Lake, where four boats were secured and everyone went for a ride. A great deal of fun was created when one boat got hung up on a rock, and also when one too ardent rower splashed a huge shower of water into another boat.

Friday morning, the usual sessions were taken up. Mrs. Honore Hanson conducted the class period in which she gave reasons for going to college and why we should choose a good school. At noon, camp was reluctantly broken. All regretted to leave the wholesome, invigorating atmosphere, yet each realized that perhaps because of it he might go home carrying a little with him to help someone else. A vision was seen and the call to services naturally followed.

Special appreciation should be expressed to the Yearly Meeting Superintendent for the splendid manner in which he conducted the conference. Left with scarcely any helpers, he proved his worth as a religious instructor, as well as general manager of camp and coach of the recreation period.

COLORADO FRIENDS CONFERENCE

The Colorado Friends Conference assembled in their annual Conference in Colorado Springs August 19-24. Scott T. Clark, head of the Friends Bible School, Haviland, Kansas, was the principal speaker, and messages were blessed of the Lord. A fine spirit of fellowship characterized the conference throughout.

The business session was a time of real interest to all. The reports of the departmental Superintendents showed that they had all rendered valuable service during the past year.

The report of Victor Marvin, Quarterly Meeting Superintendent, pointed out the gains in various phases of the work over last year and presented the challenge of the vast territory yet unchurched throughout the state of Colorado. He was asked to continue the work as Quarterly Meeting and Conference Superintendent another year. The Marvins will be located in La Junta, Colo., where Mrs. Marvin has accepted the pastoral work of the La Junta Heights Friends Church.

A number of the pastors rendered valuable service on the program.

Among the visitors to the Conference were Walter Wilson, Superintendent of Nebraska Yearly Meeting, and A. J. Bales and wife from the Deertrail Meeting of Penn Quarterly Meeting.

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The Christian Life

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Conducted by Ralph H. Boring

JAMES, A SERVANT

James is the name of three persons identified in the Gospels. One of these, a son of Zebedee, is the brother of John and one of the Twelve disciples of Jesus. Another, the son of Alphaeus, is known as "James the less." He was also listed as one of the Twelve. A third, a son of Joseph and Mary, is mentioned as "the brother of the Lord."

There seems to be good reason for thinking that the author of the epistle of James was the brother of Jesus. The tradition of the Church asserts that this is so. Some eminent scholars are certain that there are evidences which leave no doubt as to the authorship of the epistle. Without attempting to review these proofs we shall take it for granted that the James who wrote the epistle of James was a brother of Jesus of Galilee.

From Matt. 13:55 and Mark 6:3, we learn that Jesus had four brothers and at least two sisters. In the list of brothers, James is first which indicates that he was next to Jesus in age. Jesus was spoken of as "the carpenter's son" but nothing is said to indicate what was the occupation of James. But if Joseph, the father, died before Jesus began his public ministry, it is probable that Jesus, since he was the oldest son, bore the burden of family support. When Jesus began his public career, James would naturally take the place of head of the house.

Only the barest mention is made of James in the Gospels. From John 2:12, we infer that James must have journeyed with Jesus and his mother and the family to Capernaum where they lived for a short time together. From Matt. 12:46-49, we conclude that James was with Mary and the family when they sought to have an interview with Jesus. In John 7:3-5, we learn that even the brethren of Jesus did not believe in him and James was one of them. Mark 3:15 tells us that "his friends" said of Jesus, "He is beside himself." Was James then a scoffer as well as an unbeliever in Jesus? Did he think his brother was crazy? Thus the Gospels leave James and his brethren.

Now we read the first sentence of the epistle of James. "James, a servant of God and of the Lord Jesus Christ".... What a change of attitude toward Jesus! James is not an unbeliever but a servant—a bond slave—of the Lord Jesus Christ. When did this change occur? What was the reason for it? How could he speak of himself as the servant of Jesus, not his brother nor even his friend, but a slave? What devotion! What love! "The bondage of love!"

Shall we find the answer to our question in Acts 1:14, "these all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus and with his brethren?" Was not James among the Company? One thing is clear, the attitude of James toward Jesus and his followers was one of loving devotion.

James was the first head of the Jerusalem Church. In Gal. 1:19 Paul leaves no doubt as to the high regard in which James was held by the early Christian community in Jerusalem. Luke in Acts 12:17, 15:13 and 21:18 leaves no doubt in the minds of his readers as to the large place of power and influence which James occupied throughout early Christendom.

This James writes a letter to all of his people scattered throughout the world and styles himself "the servant" of Jesus, his brother, whom he addresses as Lord and also as Christ, the promised and looked-for Messiah.

A servant is not his own master. His strength and time belong to another. He may not question further than to ascertain the wish of his master. Shall we follow the example of James and regard ourselves as the servants of God and of Jesus Christ? Do we belong to another whom we worship as God? How often we pray God to bless us in what we propose to do! Like Xenophon we do not pray to find out the mind of God but we ask God to bless us in that which we have decided to undertake.

"O sweet will of God,
Thou has girded me round
Like the deep moving currents
That girdle the sea.
With omnipotent love
Is my poor nature bound
And this bondage of love
Sets me perfectly free."

H. CLARK BEDFORD.

Oskaloosa, Iowa.

JUDITH LANKESTER

By Marjorie Hill Allee

Another delightful book for young and old by the author of SUSANNA AND TRISTRAM. Judith, a young Virginia girl of fifteen, moves with her family to Eastern Indiana. Pioneer life among the early Quaker families is vividly described, and across this authentic background move many other figures typical of that time and place.

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THE PECULAR TREASURE

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. Exodus 19:5.

It seems to me that the above text is a distinct challenge to us to climb higher, to live and serve above the average. There are so many average people in the world; that is the reason we use the expression. Above the average there are greater regions to explore, grander sights to behold, larger opportunities to take advantage of, more privileges to enjoy, wider service to render. Those people who become the "Peculiar Treasure" enter into all these.

Yet in order to enjoy the blessings of the higher altitudes of the Spirit there are some conditions to be met. They are briefly outlined in the text. First: "Obey my voice." This exhortation carries with it one of the doctrines that is dear to the hearts of Friends; that of immediate, direct revelation. In order to obey the voice we must first hear it. In order that we hear the voice we must be spoken to. For the voice to have significance for us it must speak to us definitely and directly. If God has a message or task peculiar to my needs and situation he will and must reveal it to me. Obey the voice day by day. This is not a blind groping in a fathomless darkness, but following a definite, sure leadership. The Israelites were led in the wilderness by a pillar of cloud; not lost in a fog. Definite leadership of God is our great hope and privilege.

Secondly: "Keep my covenant." The covenant suggests reciprocal responsibilities. God agrees to perform certain things for us. He has committed himself to certain things. He keeps his word and promise. If we are to enter into the realm of the Peculiar Treasure there are certain responsibilities we must shoulder.

The thought of a peculiar treasure suggests a treasure that is of great worth or value. The text suggests something of that nature. The promise is a peculiar treasure above all people. In the next verse we find something of the na-

ture of that people: "To become a kingdom of priests." In Revelation we have a description of this peculiar treasure as priests and kings unto God. Priests and kings and kingdom of priests! How suggestive!

What is the function of priests? It seems to me that the easiest way of answering that question is to say that the priests were to reveal God to men and to lead men to God. Doesn't this double function involve obedience to the voice and keeping the covenant? It means that we are to become Christian indeed, in fact, and not in name only.

In this day of complexities, of various and diverse interests, when a materialistic philosophy is attracting much attention it seems that a vital revelation of God is needed. When men are floundering around in the morass of doubt and speculation it seems that a definite knowledge of the presence of God, such as was with the Apostles on the day of Pentecost, is of vital importance. When the hearts of men are hungering and yearning for something solid upon which to fasten their devotion, when spirits are craving a strengthening food, it seems that we have great opportunities of leading them to God.

But in order to apply the healing balm to aching hearts, to satisfy hungering spirits, to strengthen and encourage wavering souls we as individuals and as a church must be above the average in spiritual experience, in faith, in obedient, faithful practicing of the love of our Savior. The Peculiar Treasure is the great need of the world in this age.

H. MILLARD JONES.

Indianola, Iowa.

Can I really preach love to the man who envies my good fortune if I do not alloy the envy by sharing the advantage? —REINHOLD NIEBUHR.

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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

MARRIAGES

KENWORTHY-GOODWIN—At Friends Meetinghouse, Westtown, Pa., August 9, 1930, using the Friends ceremony, M. Frances Goodwin, daughter of Frank and Susan Goodwin of West Chester, Pa., and Wilmer E. Kenworthy, son of Murray S. and Lenora H. Kenworthy. They will reside at West Chester.

DEATHS

COLEMAN—In a Terre Haute hospital, where she had been taken after a fall at her home in Bloomingdale, Indiana, September 14, 1930, Emily Coleman, aged 77 years, life-long member of Bloomingdale monthly meeting, she filled many places of responsibility. For more than thirty years she received in her home teachers and pupils of Bloomingdale Academy, and in this way mothered scores of young people. Impressive funeral services were held from the meetinghouse on the afternoon of the 16th, with the pastor, Lyman G. Cosand, in charge. Many were present from outside this community. Three children survive: One son, Horace E. Coleman of Chicago, who for years was a missionary in Japan, and later was Field Secretary for Japan of the World's Sunday School Association, and two daughters, Alma Coleman Brown and Alice Coleman, both of Bloomingdale.

ELLIOTT—At his home in Salem, Oregon, June 11, 1930, F. A. Elliott, son of John M. and Sarah M. Elliott, in his sixty-fifth year. Born near Ridgefarm, Illinois, he moved to Oregon in 1888 and was State Forester from 1911, when the department was organized, until the time of his death. He was a faithful, loyal member of South Salem Meeting. His wife, Marguerite P. Elliott, and son John J., survive him.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, e South Side Elevated to 43d. Bible School 9:45 Worship 11:00 a. m. Second Sunday each mont is Suburban day, with luncheon served at 12:3 and Discussion Group meeting at 2:00. Arnol B. Vaught, Pastor, 5618 Drexel Ave. Telephon Midway 0213. Names and addresses of Friend coming to Chicago should be sent to the abov address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the ne meetinghouse, Eden and Donohue Streets, Cin cinnati, Ohio. Bible School, 10:15, and Meetin for Worship, 11 a. m. Ministers, Henry C and Jane E. Summerhayes, address, 3580 Lossin Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Tak Fourteenth car to Joy Road or Clairmount ca to Linwood Ave. Bible School 10:00 a. m Meetings for Worship 11:00 a. m. Christian En deavor 6:30 p. m. Send names and addresses o people coming to Detroit to Donald B. Spitler Minister, 13924 Manor Ave., Phone 2383, Fair mount.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner o Toberman. Sabbath Meeting for worship, 11 a. m Bible School, 9:45 a. m. Ernest Lamb, Minister

PASADENA, CALIFORNIA
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